

## NOT TO BE MINISTERED UNTO, BUT TO MINISTER — Matthew 20:28

### My Lenten Offering

A coin a meal during Lent in addition to my regular contribution toward the work of Home and Foreign Missions, Christian Education, Charities and Pensions.



"Must I be giving again and again forever?"

"No," said the angel and his glance pierced me through,

"Just keep on giving until the Master stops giving to you."

Name \_\_\_\_\_

Address \_\_\_\_\_



## Home Missions in Canada

The Canada District has been catalogued as a Home Mission Field by the church at large, since the beginning of church work in this country. In the main, the pioneer pastors were men from the United States. They organized congregations among the first settlers in western Canada. In support of this work, the Mother Church in the States has invested thousands of dollars in pastors' salaries, in order that the Word of God might be sown.

The basic function of the Christian Church is to provide for the preaching of the Word of God and the administering of the Sacraments. This is inherent in Christ's synonymous commands: "Go ye and make disciples of all nations," and "go and preach the gospel to every creature." Home mission work will be the primary function of the Church, as long as there are men, women and children living outside the fellowship of God. In short, home missions constitutes the church's effort to bring Jesus Christ to all people and all people to Jesus Christ, by means of the Word of God, the Sacraments, and the bold witness of believers.

The urgency for Home Mission work is glaring. More than half of the population is unchurched. Towns and communities have ceased to be conspicuous without a single church steeple. However, the motivation for Home Missions is not born of any human dirge, but must always stem from Christ's command, "Go ye." Canada is our Jerusalem, where God has given us the wisdom to remove the Tower of Babel. We are a Canadian Lutheran Church, and this should accelerate Home Mission work. But in comparison to our Mother Church in the States, in the outreach for the unchurched we are running a poor second. Much of the success of the Home Mission program in the States can be traced to the willing co-operation of the congregation members in going out to their unchurched neighbors, and the strong financial support they give.

As we face our Home Mission program in Canada, two factors are very evident: These factors are: Workers, both pastors and capable laymen and the means. To carry on an aggressive program the church needs both men and money. The power is the

strongest that our church has ever experienced, numerically. Our church schools have been spiritual rivers, where our young men and women heard and heeded Christ's call to become "fishers of men." There are more than twenty-five young men at our Seminary in Saskatoon.

But manpower alone will not insure success for our Home Mission work. Churches do not come prefabricated from heaven. This thing, we call money does not float down from the silvery-lined clouds. The new congregations which our church will be organizing in unchurched areas, will need financial support, in the same manner that the first church work was supported in our country. The Bank of God is entrusted to our people. God tells us very plainly in His Word, that "the silver is mine, the gold is mine, the cattle upon a thousand hills." Unless a miracle happens a lot of our people will never learn this sober truth, until the day when they will be called to give an account of their lives before God. You and I have been given the prerogative to keep nine-tenths of God's silver and gold for ourselves. That's how generous God is with us, but we question if a lot of people are giving even the interest on the tenth which has never been returned to the Lord for His work, from year to year. The excuses that men make now, will go out the window when the books are open on judgment day. Let us confess our many sins to God, now, and begin to live more in line with the Word of God and His will. "Better late than never," holds with God, too, even if you must change your "will" to include God.

In our budget giving, 23 per cent goes for Home Missions. If the congregation's budget is \$100.00 that means that that congregation is giving \$23.00 to the program of Home Missions. During the pastorate of Dr. Storaasli, the Saskatoon congregation gave 14 times their apportionment, in the same year that the congregation went into heavy debt in the building of their new church. Such congregations are the hope of Canada in our Home Mission program.

"Too little, too late," both in manpower and money is the heartache of Home Mission work in Canada in the past. May we be willing to receive grace and wisdom from God to accept the glorious challenge of Home Mission work; to do and give, "much

## GRACE ALONE

The twelfth in a series of articles on "Grace Alone" by Dr. J. R. Lavik, Luther Seminary, Saskatoon.

### PERSONAL REDEMPTION

That the atonement is by grace alone, no one who recognizes it as the basic factor in salvation will seriously question. But the atonement does not of itself alone save us individually. It made forgiveness of sin possible, and to that extent made salvation available to the individual sinner. Forgiveness, however, is not bestowed indiscriminately upon all. The atonement does not spell universalism. The sinner must qualify for forgiveness and reconciliation with God. Can he do this of himself, or must this, too, be "by grace alone?" On the basis of Scripture we must answer that this, too, can be only by the grace of God.

### CONVERSION

How does a sinner come to share in the benefits of the atonement? Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3). Forgiveness is God's absolution, the judgment whereby He blots out the guilt of sin. But salvation is not only an escape from the guilt of sin. It involves necessarily also a radi-

cal change of life. There are two terms used in Scripture to designate this change in the sinner as he by the grace of God passes from darkness to light, from the kingdom of Satan to the kingdom of God. They are conversion and regeneration. They are closely related, and some identify the two. But it seems more in accord with scriptural terminology to distinguish between them, giving each its specific meaning. We shall therefore take up conversion first, and leave regeneration until a little later.

What does Scripture mean by conversion? We may first of all answer in a summary way that conversion involves a radical change in the sinner's entire personal life, his mind, his heart, his will, his conscience. Specifically it involves a change of direction in his spiritual life. The word simply means to turn, to turn about and go in the opposite direction. This turning is first of all from sin. Note Ezekiel's warning to Israel: "Turn ye, turn," Paul says, "I am not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth." (Rom. 1:16). In Acts 5:31, we read: "Him Jesus hath exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." We find a similar statement in II Tim. 2:25: "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." God gives repentance in His own gracious but sovereign way. The sinner cannot claim it as his right, nor demand it at such time as he may see fit. God offers the gift in His own time and way, in accordance with His Gospel of grace.

Also faith is a gracious gift of God. Repentance and faith are in fact inseparable, the one not being given without the other. That saving faith is a gift of God is clearly taught in Scripture. It may be claimed that there is no specific statement to this effect, but the essential fact is stated in many ways and in many places. There

(Continued on Page Three)



and more," for the salvation of souls. The church has the faith and confidence that we shall rise to the occasion in this, our most holy task.

—Pastor Harold Severtson.

Haugen Pastor A. K. B.



## The Shepherd

Organ of the Norwegian Lutheran Church of Canada

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### LENT 1950

When this issue of The Shepherd reaches our readers, the threshold of the beginning of Lent has been reached. Ash Wednesday this year is February 22. This marks the begging in the church year that can be filled with rich blessings. Now that Lent has been stripped of its false emphasis, and has been brought into evangelical practice, the blessings are fruits of its spiritual observation.

Lent is no longer considered a temporary lull in the practices of sin, but a meditation upon the richness of the passion story. We stand face to face with the cost of our redemption. Lent should not be a time of only somber reflection, but should be a time of great rejoicing as we see the greatness of the Love of God.

Lent is preparation again to hear the grand Easter Story. The bright glory of Easter Sunday etches itself clearly against the black background of Good Friday. The trio of words, "it is finished" give a warm glow in the light of three other words of Easter morning "He is Risen."

In our church the beginning of Lent also ushers in the challenge of "A Coin a Meal." What a blessing that has been. These little cans, together with the coin folders, have brought a great blessing to our church. Again it is going to be the privilege of many homes to have these little containers or folders to bring to mind again how thankful we should be. And as we lift our eyes again to whitened fields we think of the words:

Shall we whose hearts are lighted  
With wisdom from on high,  
Shall we to souls benighted, the lamp  
of life deny.  
Salvation, oh salvation,  
The joyful sound proclaim  
Till earth's remotest nation  
Has heard Messiah's Name.

The article elsewhere, entitled, "Home Missions in Canada" is the first of a series by the Stewardship Department of our District. May it bring a challenge to all.

### LUTHERAN WORLD ACTION

Arrangements have been made to have offering envelopes sent out to the congregations that the ingathering of L.W.A. may begin early. We would ask the pastors and financial secretaries to check on the arrival of these offering envelopes. A new sound film will be available entitled "The Two Kingdoms." Our offices for the distribution of supplies should have them on hand. Plan carefully Lutheran World Action offering. Do it early in the year. This is necessary if we are to make our quota.

### District News

"One Great Hour of Sharing" is the name of special network programs in connection with Lutheran World Action. These programs will be heard as follows:

NBC March 4th, Saturday, 4.00 to 4.30 p.m., E.S.T.

ABC March 9th, Thursday, 10.30 to 11.00 p.m., E.S.T.

Mutual, March 2, Thursday, 9.30

to 10.00 p.m., E.S.T.

CBS, March 11, Saturday, 6.30 to 7.00 p.m., E.S.T.

\* \* \*

Trinity Lutheran Church in Estevan, Sask., will be host to a Circuit Bible Week Conference March 10 to 17 and a Circuit Luther League convention March 17 to 19. Speakers during these meetings will be Evangelist Arnold Maakestad, Radcliffe, Iowa; Dr. Mars A. Dale, Saskatoon, Sask.; and Rev. Joyce Nestingen of Grenora, North Dakota. We are praying that God will bless His Word during these days. We welcome visitors to our meetings. If anyone would like to come and stay please write Miss Anna Hanson of Estevan, Sask., for room reservation.

\* \* \*

Pastor Gordon Hope has moved from Macoun to Estevan where the parish has bought a parsonage. The old parsonage in Macoun is being sold. The streets number is 601 2nd Street.

\* \* \*

### Bentley

The Vig Lutheran congregation has through the summer done much to complete their new church. This church has been only a few years in the building since the former church burned down. The church is equipped with a new furnace. The white stuccoed church overlooks the country for many miles around. Sunday is the day when all faces young and old are turned to the country church.

Last spring the Sunday School reopened with an attendance of fifty-two, including six teachers. Their Christmas program was held along with the Christmas service with Pastor G. Morstad having the service. The Sunday School checked in with a one-third perfect attendance.

The Ladies' Aid has had an active part in the building program. Among some of their donations has been two dozen new chairs.

It was a blessing to have had Evangelist and Mrs. Jay Erickson for a week of services in August.

One feature of the summer months was a Bible study every Thursday night in the homes, on the Book of Galatians.

One big week was Vacation Bible School. The church took on the air of a Bible school. On the following Sunday the children put on a program that was appreciated by all.

—S. N.

\* \* \*

### The Edberg-Donalds Parish

This has been a blessed year in this parish both spiritually and materially. God has blessed the work with rich fruits, for which both people and pastor are thankful to God. Quite a few souls have found peace with God. Twenty-eight souls have been baptized into the Christian faith. Three adults and 14 young people have been confirmed.

In Bethany a lighting plant has been installed. At Edberg an entry and tower has been built as well as adding a piano to its furnishings. Three Sunset Home rooms at Camrose have been furnished by the various aids as well as large gifts to the building fund. From 100 to 120 children were enrolled in the summer Bible vacation schools from seven to fourteen days at the various congregations. Three weeks of tent meetings were conducted in the parish. Speakers were Evangelist Joseph Johnson, Andrew Anderson and Milton Rude and the local pastor. Milton Rude was the assistant at Morrin and also started work at Drumheller, where the Morrin congregation conducts a mission.

Financially, too, we have been blessed; the current output locally for the year amounted to \$4,821.94; the U.E.C.A. was \$774.00; L.W.A., \$638.68; the budget, \$661.45 and Bible Society, \$440.00, or a total of \$2,514.13. Making a grand total local and church activity at large of \$7,335.07 for the year of 1949.

As a church and pastors we are

grateful for the wonderful growth of stewardship among many of the people. All that the pastor needs do many times is just to call attention to the cause and explain it and its urgency and the people respond wonderfully. God bless them richly for it!

\* \* \*

The Edberg high school has opened its doors for Christian instruction, and Pastor S. J. Rude is giving weekly instruction in Christianity to practically the entire student body. His course is: "What Christianity Has Meant to the World." It is well received.

## Obituary

Stenner Buckman

Mr. Stenner Buckman was born in Updahl, Numedahl, Norway, November 25, 1882. He died December 3, 1949, in Winnipeg Manitoba. He was buried in Kristiania Lutheran cemetery at Atwater, Sask., December 7. He is survived by a brother George, and two sisters, Sigrid and Carrie of Norway, a brother Ole of Lumby, B.C., and brother Peder of Atwater, Sask. Memorial wreaths given from the members of the congregation to the fund for the Old Folks' Home at Saskatoon amounted to \$13.50.

### FRUSTRATING THE GRACE OF GOD

II Cor. 6:1-10

(First Sunday in Lent)

It's Lent again! Our thoughts are again turned to Christ and Him Crucified, and the abounding grace which God hath had for us, in that He gave His Only Begotten Son to suffer and to die for us! May we truly mean what we pray: "Behold me Savior at Thy feet, deal with me as Thou seest meet, and take me as I am!" Only by such faith and consecration can God work out the exceeding riches of His grace in our lives! Anything short of this, acknowledging Christ as Savior and Lord, in all that I am and have, my soul, my life, my all, frustrates the grace of God! Paul is very concerned lest the Corinthians receive the Grace of God in vain!

### IN THE FIRST PLACE, WHAT IS THIS GRACE OF GOD?

Paul has been setting forth what the grace of God is, what it entailed, the summary of which is found in II Cor. 5:21 where we read: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." How marvelously Paul sets forth this essential truth of our salvation, laying bare the heart of God before us and His precious blood poured out upon the Cross for our sakes. As you read, "God hath reconciled us to Himself by Jesus Christ... God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." (5:18-19)... just think of how completely God "emptied Himself," in order that you and I, sinful and undeserving as we are, might be saved and live in unbroken fellowship with Him! Oh may this thought sink deep down into your heart, and wring from your soul a consecration and devotion to Christ and His cause which you have hitherto been unwilling to make! Think over again what Paul reveals in II Cor. 8:9, "For ye know the Grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

### HOW CAN WE COME TO KNOW AND BE ASSURED OF GOD'S GRACE?

In II Cor. 5:19 we see how that God "hath given unto us the ministry of reconciliation... hath committed unto us the Word of reconciliation." How precious this Word to a sin-burdened soul, that in Christ (who is the Truth and the Life) and His atoning work, God is now reconciled, and that this becomes his through faith. Yes, "he saw the travail of His soul and was satisfied." Now the middle wall of separation between

me and my God has been broken down, and by the blood of Christ I can come before Him and boldly make my petitions known unto Him! Only in this truth can there possibly be life! "No man cometh unto the Father but by Me!" It is this truth, and it alone, that can set you free, and pour into your life the exceeding riches of His Grace!

### PAUL FEARS THOUGH THAT

### "THEY MIGHT RECEIVE THE GRACE OF GOD IN VAIN."

God is all powerful, and yet man, small, insignificant you and I, can, and often do, make void and empty His grace. Christ cried out against those of His day: "Full well ye reject the Will of God, that ye may keep your own tradition... making the Word of God of none effect." (Mk. 7). Oh how unbelief, in its many and varied forms, and the hopeless situations of life it brings about frustrates the grace of God! Not only the gross denial as we see it in the infidel, the atheist, or communism which so blatantly said recently, "We have no God, we look to man and him only for the future." But that insidious unbelief very prevalent today, whereby many have the outer veneer of Christianity, outwardly assenting to its creeds, intellectually having a certain knowledge of Christian truth, and scripture passages, singing its sacred songs, and even able to pray, yet they are as Christ says: "These people honor Me with their lips, but their heart is far from Me." "Oh how all such, cradled in the faith of our Father's living still, needs must be convicted and crushed, and with tears and agony of heart cry out: "Oh God be merciful to me a sinner." Until this radical, but certain change takes place they have a sort of religion, which is neither cold nor hot, but lukewarm, a Phariseism, which is fit only to be spewed out of His mouth." "If any man be in Christ he is a new creature." This is the subject and process of God's grace, which God by His Spirit seeks to do in the souls and lives of all of us! Why, then is there such meager consecration to God... such little concern... such inconsistency so often found? Are you frustrating the Grace of God?

—R. O. Olson.

### "SHIPS WILL SAIL AGAIN"

Missionary Olga Guttormson has returned to Regina, Sask., in time to wish her mother and everybody else "Gladelig Jul." She travelled by airplane all the way. And we all join in wishing her a welcome home. Weather reports predicted storms and clouds over the Atlantic, so the captain made a detour by way of Iceland. Near Reykjavik they made a landing; but when they were ready to take off a fire broke out. Then through a cloud of smoke the captain called on everybody to get out in a hurry.

Olga picked up her suitcase in her right hand and made for the door. In the commotion she found the door, but no platform or steps leading down; only a 25-foot rope, reaching down to the ground. Some had already taken the plunge; and others were pushing her from behind. She got hold of the rope, and slid down in fine shape, but her left hand was quite sore for some time. Then she wired her mother that she was safe and sound but would be delayed in Reykjavik a few days. But the associated press news travelled by radio and got to Regina first, and someone brought it to the attention of her mother in the General Hospital. "An airplane on fire at Reykjavik; and one person badly injured." And of course her mother had to conclude that person was Olga. And after mother had shed a few bitter tears, she turned the problem over to her Lord in prayer.

As long as her mother is alive Olga intends to stay home, and be on hand when the time comes "to close her mother's eyes." When this Biblical rite is over she will be on her way again to minister in love to the sick and dying in Zululand.

"Ships Will Sail Again."—P. E. N.



## CANADIAN LUTHERAN BIBLE INSTITUTE FELLOWSHIP WEEK

Deepgoing and rich have been the days of fellowship about the word under the mighty theme "The Church Aflame," at C.L.B.I. The Lord's guidance was very evident in the preparation for this week, and guest speakers, Professor William Nehrenz and Mr. Paul Lindell brought powerful and heartsearching messages from the Word. The building (C.L.B.I.) was crowded to the hallway, although seating space was arranged for 300. Some 150 regularly attended the forenoon sessions, and the afternoon discussion periods. A wonderful unity and fellowship prevailed inasmuch that the guest speakers often remarked about it. This week has brought forcefully to the fore that C.L.B.I. has a very large place to fill in the Kingdom of God.

At this writing the second week, the Foreign Missions Emphasis Week is in session. Mr. Lindell speaks at each chapel service at C.L.B.I. and C.L.C. and conducts one period at the school each morning on the topic: "The Continents Call." Evening messages are given in Camrose Lutheran Church, and Missionary films are shown. Many attend also these meetings. An open forum on foreign missions is held after study hours. In all these ways the challenge of foreign missions has been presented with tremendous force.

Some have already decided to place their lives at the disposal of the Lord for service in the uttermost parts of the earth.

During the spring term at C.L.B.I. Pastor J. Selmer Stolee and Inga Kjos will assist in teaching. Inga Kjos plans to go as a missionary to Bolivia.

The impact of this Fellowship Week is felt first in the hearts of the many who attended. It was a call to the unsaved, but perhaps the greatest challenge of all was the clarion call to God's children to lay down their lives on the altar of God for service anywhere. There was burning in the hearts. May God stir these embers in to "Hearts Aflame." The flame has begun to burn more brightly in dedicated hearts. Soli Deo Gloria.

## Canadian Lutheran World Relief Holds Fourth Annual Meeting at Winnipeg, Manitoba January 5th

An increasing emphasis on immigration was the keynote of the 4th annual meeting of Canadian Lutheran World Relief, held in Winnipeg, Manitoba, January 5, 1950. Representatives from all Lutheran bodies in Canada were present.

Much attention was given to the report on the Lutheran Labor Scheme sponsored by C.L.W.R. during 1949. Under this scheme 224 refugees were brought to Canada and placed on farms. Many homeless refugee families along with some single men and girls were thus enabled to begin life within Lutheran rural parishes in Canada. "These people have given a good account of themselves" said the Rev. C. L. Monk, executive secretary. "Reports continue to be highly satisfactory." These refugees were selected overseas by officials of Lutheran World Federation Service to Refugees, and their travel costs were advanced by C.L.W.R. on a recoverable basis. The meeting was told that the first three groups which came had paid back 25 per cent of the money advanced for travel costs within five months of arrival in Canada. Those present heard several favorable comments from high government officials certifying to the satisfactory and efficient manner in which Canadian Lutheran World Relief had handled the various immigration projects undertaken during the last two years. It was stated that lessons learned from the Canadian Lutheran Labor Scheme will be valuable as similar schemes are initiated for the resettlement of refugee families in other countries.

It was decided to continue the Lutheran Labor Scheme during 1950 and efforts will be intensified to solicit farm applications for the placement of families, single men and girls. Workers on a part time basis will be engaged to develop applications in promising areas. The meeting also favored co-operation with the International Refugee Organization, if called upon for assistance in the placement of Displaced Persons for whom it is necessary to find special assurances of employment.

The delegates heard a report on the Canadian Christian Council for the Resettlement of Refugees, of which C.L.W.R. is a charter member. 10,217 refugees, the so-called Volksdeutsche, have been brought to Canada under the auspices of C.C.C.R.R. More than 6,500 of the 10,217 refugees are Lutherans.

The relief program of C.L.W.R. was also discussed. During 1949 65,825 pounds of used clothing, shoes, layettes, and kiddies' kits were gathered in Canada and shipped overseas. This was almost 100 per cent increase over shipments made during 1948. Those present at the meeting were much concerned that the gathering of used clothing be continued and that more attention be given to the promotion of the Used Clothing Program. It was stressed that the need for used clothing is still extremely urgent. Most of the clothing collected in 1949 was shipped to Evangelisches Hilfswerk in Germany but some went to the camp of C.C.C.R.R. to help needy refugees which pass through it.

The report on food shipments showed that 126,675 pounds of food were sent overseas during 1949. Most of it went for child feeding in the eastern zone of Germany where conditions are extremely bad. To meet the growing menace of tuberculosis the meeting voted to purchase and ship immediately \$4,000.00 worth of cod liver oil for distribution by Evangelisches Hilfswerk in the east zone of Germany.

Since its inception in April, 1946, C.L.W.R. has contributed for relief 300,741 pounds of used clothing and 1,776,747 pounds of food at a cost of \$430,00.00.

For 1950 C.L.W.R. has adopted a budget of \$40,000.00. Of this amount \$25,000.00 are expected from Lutheran World Action funds gathered in Canada during 1950 and the three Canadian Districts of the Lutheran Church. Missouri Synod will endeavor to raise \$15,000.00. C.L.W.R. is the arm of all Lutheran bodies in Canada in the field of relief and immigration.

The president, Dr. Rex H. Schneider, Regina, Sask., was re-elected as were the secretary, Dr. G. A. Heilmann and the treasurer, Dr. T. O. F. Herzer, both of Winnipeg, Man.

—Clifton L. Monk,  
Executive Secretary.

## CHRIST'S MOTIVE FOR GIVING

By ARNOLD M. STONE.

"Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal; but lay for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal." Matthew 6:19-20.

It seems that motive is necessary to induce action in all intelligent life. We do what we do because we have some kind of reason for doing it. Giving money is hard on the flesh even after we have accepted Jesus Christ as our personal Savior. The last thing that we are willing to consecrate to the Lord is our pocket book. Jesus knew this would be true. Therefore, He deemed it wise to give us a proper motive for giving lest we should fall short in our giving and thus lose eternal blessings. And now let us carefully and prayerfully examine our motives for giving and then compare them with His motive for giving.

Some of our motives for giving are included in the following list: It is

the customary thing to do; the pastor or cause is liked; we desire to have a church, Sunday School and youth building; we feel that it is our duty to God as our heavenly Father and to Christ as our Savior, and also our duty to help our fellowmen when they are in need; or the love of Christ constrains us; or we have compassion for the lost; or it makes us feel better; or we believe it is a requirement for entrance into glory; or because we are only stewards of all that we call ours; or because the Word of God teaches that we should give.

Do any or all of these motives harmonize with Christ's motive for giving? Christ had much to say about giving. He stressed only one motive for giving. It was not the motive of love, appealing as that motive may be; neither was it duty as many are prone to believe. No, the motive which our Lord everywhere gives is a far more appealing one; namely, the motive of investment — the best kind of investment that a person can make as expressed in our text: "Lay up for yourselves treasures in heaven" which are eternal. When you invest your money in the Kingdom of Heaven, you are making the wisest investment because it pays both temporal and eternal dividends.

The Sermon on the Mount (Matthew 5, 6, 7) has been called the Constitution of the Kingdom of Heaven. It has a financial section. This begins with Matthew 6:19. It is both negative and positive in its counsel. "Do not lay up your treasure on earth."

"Why, Lord, because it is wicked to be rich?" "No! but moth and rust and thieves will get them at death, if not before, and you will be left eternally poor with nothing to show for all the toil of life. But lay up your money in heaven. I would have you, my disciples, rich hereafter, and not be paupers forever as the disobedient and unbelievers will be."

Thus our Heavenly Banker tells us that giving heavenward is an eternal investment. Let us as His children heed his advice, for "he that doeth the will of God abideth forever." (I John 2:17).

One day a multimillionaire died. Someone asked, "How much did he leave?" A discerning friend said, "He left everything." This, Jesus said, the Gentiles are doing and it is a tragedy, both for themselves and for those who could have been blessed by their money.

Most people, when they give, if they carried out their feelings, would kiss their gift goodbye, saying sadly, "I shall never see you again." All of this Christ contradicts. It is the only money that we shall see again.

How do we lay up treasure in heaven? By laying it down for the Lord here. Everything that is laid down for the Lord here will be taken up there, and only that which is laid down for Him will we take up there. Someone found this inscription on a tombstone in a cemetery in England:

"What I spent, I had;  
What I kept, I lost;  
What I gave, I have."

Who can lay up themselves treasures in heaven? Can anyone do so? Before we can deposit money in a bank, we have to open a bank account. Then we can deposit money as often as we are able to do so. Even so, no one can deposit money in heaven until they have opened a bank account there. How can this be done? We open our savings account there when we sincerely confess our sins to the Lord and ask Him to save us. No one can do this for us. We must personally go to Him in prayer. "Whosoever shall call upon the name of the Lord shall be saved." (Romans 10:13). When we have personally asked Jesus to save us, then our names are written in the Lamb's Book of Life and our bank account is opened. From that time on, we are eligible to make eternal investments. We know that the bank of heaven will never break. In the financial crash of 1929, millions of people lost all their savings;

but money placed in the heavenly bank will never be lost. Some day we shall follow our gifts to heaven to enjoy them for all eternity.

How much of our money should we invest in heaven? In the Book of Malachi, 3:8-10, God tells us that if we fail to give Him one-tenth of our earnings, we are robbing Him. In Matthew 23:23 Jesus commends this practice of tithing. From other portions of Scripture we learn also that as stewards we not only will have to give an account of our treasures but also of the way we use our time and talents. Even a cup of cold water given in His name is an eternal investment. The wise steward will invest all that he possibly can in the place where he will receive the greatest return, namely heaven. "For where thy treasure is, there will thy heart be also." (Matthew 6:21).

## GRACE ALONE

(Continued from Page One)

is at least one passage, however, which states it, if not specifically, at least by strong implication. It is Eph. 2:8: "For by grace have ye been saved through faith; and that not of yourselves: It is the gift of God." It is true, the primary emphasis here is that salvation is by grace, that salvation is the gift of God. But salvation and faith go together; there is no salvation apart from faith. Salvation is by grace, that salvation is the gift of God. But salvation and faith go together; there is no salvation apart from faith. Salvation is by grace through faith, and as such, in its totality, it is the gift of God. In this connection we may note that in the New Testament the word repentance is often used in the sense of conversion. When God gives repentance He gives both contrition and faith. In Rom. 10:17, in concluding a statement on the necessity of preaching the Word of God that men may be saved, Paul says, "So then faith cometh by hearing, and hearing by the Word of God." Faith is not produced by man; it is worked by the Spirit of God through the Word. The same basic fact is involved when Jesus says, "No man can come unto me, except the Father which hath sent me draw him." (Joh. 6:44). We come to Christ by faith, and faith comes into being by the drawing power of God through the Word.

It may be necessary to emphasize here, however, that God bestows these gifts upon the sinner in a personal way. He does not give you repentance as something you can possess outside of your personality, like money you can keep in your pocket or in the bank. The sinner quite naturally would like to receive faith in that way, as a spiritual value he could possess and use as he pleased, without any disturbing change being effected in his heart or in his life. Perhaps many of us have been tempted to claim faith as such a gift of God, but let us recognize this as a temptation, a very dangerous temptation. That God gives you repentance does not mean that He repents for you, but that He gives you grace to repent. That God gives you faith does not mean that He believes for you, but that He gives you grace to believe, enables you to believe in Jesus Christ as your personal Savior. In so doing He does not destroy, or even decrease your personal responsibility, but rather increases it by enabling you to do what He in His Word tells you to do. Therefore Scripture says: "Work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of His good pleasure." (Phil. 2:12-13). Superficially these two statements may seem contradictory, but they are not really so. For, while salvation is from first to last by the grace of God alone, God bestows grace consistently with the law which He has established for human personality. Grace makes for personal freedom and responsibility.



## WOMEN'S MISSIONARY FEDERATION

MRS. E. M. BERGH, Camrose, Alberta, W.M.F. Editor.

Deadline for material to W.M.F. Editor the 2nd of each month

### DEVOTIONAL

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." I Cor. 13:3.

Here it would seem that what we would regard as a supreme sacrifice — giving one's wealth and even one's life — is not acceptable to God, without a motive of "charity."

Charity is usually accepted as meaning "willingness to give to the poor." However, in this chapter of I Cor. 13, we find its fuller, deeper meaning — that of "love."

It is a very essential part of a Christian's life, being classed even greater than "faith and hope." vv 13. In verses 4-8 we find the attributes of that love. How far we fall short! Indeed, we are not able to attain any measure of that love by ourselves. It is only by the Grace of God.

So we pray that the blood of Jesus Christ may blot out the many sins that mar our every thought, word and deed. That by yielding our hearts in full surrender, the Spirit may so work in us that this Christlike love becomes the motive power of the "works" we would do as laborers in His vineyard.

—Mrs. Morris Leiren.

### Report of Saskatoon Circuit W.M.F. Convention

The Saskatoon Circuit W.M.F. held their annual meeting in Zion Lutheran Church, Saskatoon on October 15. A record attendance of visitors and delegates helped make it a success.

One session was given over to business and reports from departmental secretaries. Each stressed some particular phase of their work and from proceeding records showed how the W.M.F. had grown and was growing in the Saskatoon Circuit. (192 members in 1948).

Pastor M. S. Johnson introduced the theme "Is there Word from the Lord," stressing that we should not settle any of our affairs unless we have "A Word from the Lord."

Sub-topics on the theme were well prepared and given by our W.M.F. women.

(1) Is there any word from the Lord? Mrs. Anholt, Outlook and given by Mrs. Lavik of Saskatoon.

(2) Is there any Word from the Lord for a Crumbling Order? Mrs. Pederson, Outlook.

(3) Is there any Word from the Lord in this Confused Generation? Mrs. H. Olson, Saskatoon.

(4) "Victorious Living," was given by Mr. Loken, Outlook, guest speaker for our convention.

All speakers gave some inspiring and heart searching messages. Special music made up of solos and duets completed the remainder of the program.

—Mrs. D. Fotheringham.

### LIFE MEMBERSHIP PRESENTATION

St. Olaf W.M.F. honored three of their members with Life Membership pins. Mrs. T. N. Bjorndahl, Mrs. L. Oie and Mrs. O. M. Holm. Mrs. Holm was not present, but her pin was sent to her in Prince Rupert, B.C., where she is spending the winter with her daughters, and enjoying good health in her 81st year.

St. Olaf W.M.F. was organized on January 30, 1908, at the home of Mrs. O. H. Holm. Mrs. T. N. Bjorndahl was elected vice-president at this meeting and she has given much of her time in faithfully serving in the capacities of president, vice-president, secretary treasurer and appointed officers when asked to fill them.

Mrs. L. Oie joined our W.M.F. in 1919. Mr. and Mrs. Oie are spending the winter in Regina and both enjoying good health Mrs. Oie is now 81 years young.

Mrs. Bjorndahl and Mrs. Oie were presented with corsages.

Mrs. Holm, Mrs. Oie and Mrs. Bjorndahl have been active and faithful leaders, our example and guides through the history of our W.M.F., to them we owe our humble thanks.

The presentation program for L.M.P. was used and the closing hymn, "Blest be the Tie That Binds," was sung.

St. Olaf W.M.F. have a membership of 20 active members. We meet twice a month. We are fortunate in having our Pastor Donald Hanson with us at all our meetings and this year he will take the devotion once a month, according to the W.M.F. program.

—Mrs. D. Fotheringham, Watrous.

We hear from Valhalla Centre, Alberta W.M.F. that on the first Sunday in June a special short service was held in the church following the regular morning worship, when the following women were honored with Life Membership pins and In Memoriam Certificates.

#### In Memoriam Certificates

Mrs. Ingrid Horter, 1929, had a simple, direct faith that never shifted because it was built on the solid rock. She had known her Lord and Master since childhood and served him at all times.

Mrs. Hanna Heggelund, 1948, had made use of her spare time and memorized hymns, which she recited or sang during her illness to praise her God. She did not pray for release from pain, but only for grace to bear her burden until she would be called home, always adding, "Thy will be done."

Mrs. Annie Melsness, 1948, had a child-like faith, and when she read God's promises she believed them fully. When she realized she had but a short time left on this earth, she was radiantly happy, because she had the assurance that she was soon to meet and live with her life-long Friend.

Mrs. Sussane Madsen, 1949, radiated a peaceful and holy calm, and her face reflected the light of her Saviour whom she knew and loved so well. She gave to her children the great heritage of a Christian life and home.

#### Life Membership Pins

Mrs. Elsie Olson is a staunch, old Christian who has praised her Redeemer with song and prayer, for many years. The criticism that is often directed at those engaged in church work is dispelled by her one and only answer, "You must use your talents for the furtherance of God's Kingdom, and to His glory."

Mrs. Halvor Berge is always counting her blessings and is ever thankful for them. Her heart, hand and purse is never closed to the needs of the unfortunate at home or in the foreign field, and her gifts are given in unselfish love.

Mrs. Chris Horte is our "Ruth." She adopted her husband's people and loves them as her very own. She learned to speak his mother tongue, too, and now talks "Norsk" as one born in Goodhue County, Minnesota.

Mrs. H. N. Ronning has a simple, direct and unmovable faith. No higher praise can be given than to say that all her six living children admire, respect and love her as much and more than when she came to us nearly forty years ago, when we were motherless.

Mrs. A. Nepstad added fifteen babies to the cradle roll at one of our Ladies' Aid meetings when she sponsored an interesting and educational program.

Mrs. P. Loberg reported an increase in the Mission Box money. Almah Ronning gave an interesting talk

on behalf of the Thank Offering, and collected \$38.00 for that cause. For the box work gifts were given to the Seamen's Mission in San Francisco, and to the Bethany Sunset Home in Camrose.

The elderly women who cannot tolerate the noise that usually accompanies the Ladies' Aid meetings have formed a "Norsk Kvinde Misjons Forening" where they answer roll call with a Bible verse either memorized or read. Their devotion includes free prayers by the members, and then they recite in unison what ever Psalm they have planned to memorize. They support the Mission Box, Thank Offering and box work and send hand-work directly to where it is needed, rather than selling items at a sale. The project for the past year was to support missions and Christian education in the home parish.

W.M.F. work grows by enlightenment and personal salvation.

—L. V. Ronning, promotional secretary.

Dear Member of the W.M.F.:

As members of an organization we do many things together. The W.M.F. has its projects and we individuals unite together (and rightly so) to carry out these projects. There is a tendency though in our age of many organizations to leave all of our Christian work to the organization. We attend our W.M.F. meetings and give of our time, talents and money. We are apt to feel then that our work as members of the Women's Missionary Federation is finished. Not so! Let us remember that much of Christ's work was and still is done by way of one individual to another. Are we also working that way?

In W.M.F. work we are often asked for practical suggestions to be carried out within the departments. Here is one that concerns those working in the Christian Nurture Department but should just as surely be the concern of every member. This year will you (every one of you) make it your aim to reach at least one home which is not having daily family devotion. (It

### HOW MUCH DO WE GIVE?

From the Central Lutheran Messenger from Anchorage, Alaska, Pastor A. O. Odegaard, we find the following stewardship picture:

Seventy-nine members contribute (weekly) the sum of \$218.70. Of these who thus give, their contributions are tabulated as follows:

1	gives	\$11.00	weekly.
2	give	10.00	weekly.
1	gives	9.00	weekly.
1	gives	7.50	weekly.
1	gives	5.50	weekly.
1	gives	5.25	weekly.
6	give	5.00	weekly.
4	give	4.50	weekly.
1	gives	4.25	weekly.
4	give	4.00	weekly.
6	give	3.00	weekly.
7	give	2.50	weekly.
18	give	2.00	weekly.
1	gives	1.75	weekly.
5	give	1.50	weekly.
1	gives	1.30	weekly.
6	give	1.25	weekly.
1	gives	1.20	weekly.
1	gives	1.10	weekly.
4	give	1.00	weekly.
3	give	.75	weekly.
1	gives	1.00	weekly.
1	gives	.35	weekly.
1	gives	.25	weekly.

Will all Ladies' Aid secretaries please send me an item of news about your Self Denial Program and offering. It will be very much appreciated.

—Mrs. E. M. Bergh, Box 91, Camrose, Alberta.

could be your own). Pray to God for guidance and seek to be an instrument in His hand to have family devotion become a part of that home. This is a challenge. Will you say "Yes" or "No," while God right now listens for your answer?

If you say, "Yes," will you drop me a card and we'll see how many are willing to try this.)

—Mrs. G. Loken, Outlook, Sask., Christian Nurture Secretary for Canada District W.M.F.

### ANNOUNCEMENT

Central Alberta Innermission Society will, God willing, hold its 33rd annual Camrose Week at Camrose Lutheran Church, July 2-9, 1950. The guest speakers are Rev. A. H. Grimstad, and Rev. C. E. Walstad. Conference texts suggested, John 17:3, and Daniel, chapter five. The tentative program is as follows:

Each day, Monday through Saturday: 9.00 a.m., prayer session led by various men and women. Both languages used.

10.00 a.m., message in Norwegian. (Conference speaker).

11.00 a.m., Message in English. (Conference speaker).

2.00 p.m. and 3.00 p.m., messages in English, guest speakers alternating

8.00 p.m., evangelistic services. English. Topics chosen by speakers.

#### Sunday, July 2nd:

11.00 a.m., message in Norwegian at C.L.B.I. and in English at Camrose Lutheran.

2.30 p.m., message in Norwegian at C.L.B.I. and in English at Camrose Lutheran.

7.30 p.m., evangelistic service in Camrose Lutheran (only).

#### Sunday, July 9th:

11.00 a.m., message in Norwegian at C.L.B.I. and English at Camrose Lutheran.

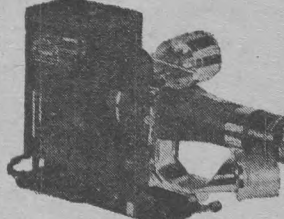
1.30 p.m., Children's service, regular service at 2.30 p.m. in the church.

2.30 p.m., Norwegian service at C.L.B.I.

7.30 p.m., joint closing service at Camrose Lutheran. (All evening session in English language.)

Loud speakers will be installed for overflow crowds on Sundays. Please note that this program is not a rigid one, but will possibly be altered in some respects. We would especially welcome special musical numbers from the various congregations of our church. We urge Luther League presidents to encourage young people to attend the meetings, and bring musical instruments along and so utilize the musical talents, bringing these gifts also into action for the Lord. May God bless our coming Camrose Week and grant singers and speakers the privilege to turn many to righteousness. Dan. 12:3.

—Martin Erickson, president.



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